

216
AN
ENQUIRY
INTO THE
TIME of the COMING
OF THE
MESSIAH,
AND THE
Restoration of the *Jews:*
IN A
LETTER
FROM
Robert, Lord Bishop of Clogher,
TO AN
EMINENT *JEW.*

LONDON:

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P. 77



A N
E N Q U I R Y
Into the T I M E of the
C O M I N G of the *MESSIAH.*

S I R,



NOTHING surprises me more than that Aversion, which I find many People shew both in their Words and Actions, to those who differ in Opinion from them; especially when they differ so widely as the Jews and Christians are generally thought to do; which Difference however is not so great as those who are ignorant of the true Christian Doctrines generally imagine.

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But

But as I find that you are not of that unmanly Bent of Mind, and that you can bear the Conversation of those, who do not think as you do, even in Matters of Religion ; I have ventured to set Pen to Paper in order to fulfill my Promise of giving you my Opinion, about the Time of the Coming of the *Messiah*, which you think is nowhere specified in the sacred Writings.

By the Coming of the *Messiah*, I do not mean that Coming of his, which we Christians think to have been fulfilled about 1750 Years ago, a little before the Destruction of the second Temple ; and which we imagine to have been expressly foretold in the Books of *Moses* and the *Prophets*, and *Hagiographa*, and to have been accordingly accomplished by the Birth, and Sufferings and Death of *Christ*, or the *Messiah*, who then came in a State of Humiliation ; But I mean the Coming of the *Messiah* in his State of Exaltation and Glory ; when the Jews are to be restored to their own Land ; and the *Messiah* shall make a triumphant and a personal Appearance on Mount *Zion* ; at which Time the Jews and Gentiles shall be united into one People under *Messiah*, their *Shepherd* and King ; and all People

ple, and Nations, and Languages shall serve and obey him.

Which is an Event that we Christians agree with the Jews in the Expectation of, and verily believe it must come to pass some Time or other, if the Scriptures of the Holy Bible have any Truth in them: And of which we look upon the present continued and tedious Dispersion of the Jews, which was foretold by the Prophets * to be antecedent thereto, as a living Proof, and an Earnest of its Veracity.

As it may therefore be some Satisfaction to the Jews in general, and to you, Sir, in particular, to be informed of the Time when their present Dispersion is to have an End; I shall, as far as lieth in my Power, endeavour to do it, by explaining those Prophecies which relate thereto; and which I have in some Measure already performed, by the Publication of a Treatise entitled † *A Dissertation on Prophecy*, &c. wherein I have shewed from a joint Comparison of the Prophecies of *Daniel*, and the Revelations of St. *John*, that this great Event is to take Place about 250 Years hence.

But

* See Isa. xi. 11, &c. and Multitudes of other Places.

† Printed first in *Dublin*, and afterwards in *London*, 1749.

But as I cannot expect that the Jews, while they continue unconverted to the Christian Religion, will give themselves the Trouble of perusing that Treatise; or will give any Credence to those Revelations, which are the prophetical Declarations of the best beloved Disciple of that *Jesus*, whom we Christians suppose to have been the *Messiah*, when he came in his State of Humiliation; I shall therefore at present confine myself to the Prophecies of the Prophet *Daniel*, whose Works the Jews themselves have placed among their *Hagiographa*, along with the Psalms of the holy *David*, and the Proverbs of the wise *Solomon*, and are acknowledged to have been divinely inspired by the Consent of the most learned Jewish Rabbins, and are by some of the Authors quoted in the † *Talmud* preferred even before the Prophecies of *Haggai*, *Zechariah*, and *Malachi*.

And if we consult this Prophet, we shall find some Hints which may lead us to this Discovery. For, says he, when describing himself as seeing a Vision, || *Then I Daniel looked, and behold there stood other two,*
(Angels

† Tal. Shanedrim:

|| Dan. x. 7. xii. 5, 6, 7.

(Angels in the Appearance of Men) *the one on this Side of the River, and the other on that Side of the Bank of the River; and one said to the Man cloathed in Linnen, who was upon the Waters of the River, HOW LONG SHALL IT BE TO THE END OF THESE WONDERS? And I heard the Man cloathed in Linnen, who was upon the Waters of the River, when he held up his Right Hand and his Left Hand unto Heaven, and sware by him that liveth for ever, that it shall be FOR A TIME AND TIMES AND A HALF*. And when He shall have accomplished to scatter the Power of the Holy People, all these Things shall be finished.*

Here then it is plain that there is a Period of Time fixed for the End of those Wonders of which *Daniel* had been speaking; which was also to take Place, at the same Time, when the scattering of the Power of the Holy People was to be accomplished, or finished. Which Period of Time is here notified under the Expression of *a Time, and Times and a Half*.

In order therefore to arrive at the true Meaning of this Passage, it will be proper to

* In the *Hebrew* it is *a Part*, but in another Place, viz. Dan. vii. 25. it is *the dividing of Time*, i. e. a Half.

to explain what is meant by this Period of *a Time, Times, and a Half*. In the second Place to consider what those *Wonders* are, and what that *End* is, which *Daniel* alludes to. And then it will also be proper to find out when it is that this Period of Time, which is here enigmatically couched under the Expression of *a Time, Times and a Half* is to date its Commencement. Which if we can do, it will necessarily discover to us when it is, that the scattering of the Power of the Holy People is to be accomplished.

Now the original Word which is here translated a *Time**, properly signifies any stated, fixed, or appointed Time, or Season.

It is therefore made use of *Lev. xxiii. 4.* to denote those annual Feasts, which were every Year fixed to one stated periodical Revolution. And therefore may in this Place be understood to signify the Time of the periodical Revolutions of the annual Festivals, or a *Year*. And accordingly the Prophet *Daniel* makes use of the Expression of † *seven Times* to denote seven Years.

And

* למועד

† ושבועה עדנן Dan. iv. 13, 20, 22, in the *Hebrew Bible*; but Dan. iv. 16, 23, 25, in the *English*.

And also in † another Place, he, in order to explain this Expression more fully, says, the King of the *North* shall come *at the End of Times, Years*; to shew, that by the Word *Times* he meant *Years*. And || *Justin Martyr*, who lived about 1600 Years ago, remarks that the Rabbins understood the Word *Time* often to denote a *Year*, according to the Language of the Prophets. So that according to this Interpretation the Expression of *a Time, Times, and Half a Time*, or of one Year added to two Years and a Half will make three ** Years and a Half. And as a Jewish Year is according to common Computation supposed to consist of twelve Months, and each Month of thirty Days, these three Times and a Half will be equivalent to 1260 Days.

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Having

† Dan. xi. 13. || Just. Dial. cum Tryph. p. 52.

** To those who believe the Christian Religion this Interpretation can be proved to be true to a Demonstration; because this Period of *a Time, Times, and Half a Time*, is in the *Revelations* of St. John expressly said to be equivalent to 42 Months, and to 1260 Days. Compare Rev. xii. 6. with Rev. xii. 14. and xiii. 5. And to those who do not believe Christianity, it is nevertheless an uncontestable Proof, that above 1700 Years ago this Expression of *a Time, Times, and Half a Time*, was understood by some of the Jews themselves to be equivalent to 42 Months, or 1260 Days.

Having thus discovered what Period of Time is probably denoted by the Expression of *a Time, Times, and a Half*, let us now proceed to find out what these *Wonders* are to which the Prophet *Daniel* alludes; the only Way to discover which is to have Recourse to the preceding Part of these Visions, that were revealed to *Daniel*; and in particular to enquire whether there are any which have a Reference to this remarkable Period of *a Time, Times and a Half*, from whence we may be enabled to date its Commencement.

And if we look into the second Chapter of that Prophet we shall there find that *Nebuchadnezzar* the King had dreamed a Dream, which he had forgotten, of which *Daniel* did not only tell him the Interpretation, but also the Dream itself, as followeth. * *Thou, O King, sawest and beheld a great Image: This great Image whose Brightness was excellent stood before thee, and the Form thereof was terrible. This Image's Head was of fine Gold; his Breast and his Arms of Silver; his Belly and his Thighs of Brass; his Legs of Iron; his Feet part of Iron and Part of Clay. Thou sawest till a*
Stone

Stone was cut out without Hands, which smote the Image upon its Feet, that were of Iron and Clay, and brake them to Pieces: Then was the Iron, the Clay, the Brass, the Silver, and the Gold broken to Pieces together, and became like the Chaff of the Summer-threshing Floors, and the Wind carried them away, that no Place was found for them; and the Stone that smote the Image became a great Mountain, and filled the whole Earth.

Then Daniel proceeds and says, *This is the Dream; and we will tell the Interpretation thereof before the King. Thou O King art a King of Kings; for the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory, Thou art this Head of Gold. And after thee shall arise another Kingdom inferior to thee. That is, the Kingdom of * Persia, which was denoted by the Breast and Arms of the Image which were of Silver; which Kingdom was erect-*

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* This Vision of Daniel's is universally acknowledged by all the Jewish Rabbins, as well as Christian Divines, to refer to the four great Empires of the World, viz. the *Assyrian, Persian, Grecian and Roman*; and the Stone which was cut out without Hands and smote the Image, to represent the Kingdom of the *Messiah*.

ed by *Darius* and *Cyrus* out of the Ruins of the Kingdom of *Assyria* possessed by *Nebuchadnezzar*, and his Successors.

And another Kingdom, says Daniel, of Brass shall arise which shall bear Rule over all the Earth. That is, the Empire of Greece, which shall succeed the Persian Empire by the Conquests of Alexander over Darius.

And the fourth Kingdom shall be strong as Iron; forasmuch as Iron breaketh in Pieces, and subdueth all Things: And as Iron that breaketh all these, so shall it break in Pieces and bruise. That is, the Roman Empire, which brake in Pieces and subdued all the Kingdoms round about it, and brought all the Potentates in Europe, Asia, and Africa, which was the Extent of the then known World, into Subjection under its Power.

And, says Daniel, whereas thou sawest the Feet and Toes, Part of Potters Clay and Part of Iron; the Kingdom shall be divided, but there shall be in it of the Strength of Iron. That is, this Empire, notwithstanding its great Power, shall be rent in Pieces, and shall be divided into several lesser Principalities, as so many Toes; and yet nevertheless it shall not be so much reduced, but that there shall still be left so much of its Imperial

perial Power, as may be said to partake of the Strength of Iron.

And forasmuch as thou sawest the Iron mixed with miry Clay; and as the Toes of the Feet were Part of Iron, and Part of Clay; so the Kingdom shall be partly strong and partly broken.

*And whereas thou sawest Iron mixed with the miry Clay, they shall be mingled among the Seed of Men. That is, these Toes, or these new erected Principalities, shall not be occupied by Persons belonging to the Royal Family, but being mixed with miry Clay, shall be divided among the Invaders of this Empire, who shall be of the Seed of Men, that is of low Extraction, and not of Royal Blood. In Confirmation of the Truth of which Part of this Prophecy, I think I need only mention the Remark made by the Authors * of the Universal History, on the Invasion of the Western Empire by Odoacer, who made himself King of Italy.*

*“ At length, say they, Italy with its proud
 “ Metropolis, which had for so many Ages
 “ given Law to the Rest of the World,
 “ was enslaved by a contemptible Barbarian*

* Univ. Hist. Vol. VII. B. iii. Ch. 31.

“fian, whose Family, Country, and Nation, are not well known to this Day.”

Then the Prophet proceeds: *Nor shall they cleave one to another, even as Iron is not mixed with Clay.* That is, these Toes, or these separate Kingdoms shall never unite again into one Principality. Which is a Truth that we daily see verified by the separate Interests, which the various Kingdoms in *Europe, Asia, and Africa* at present pursue; and the Independency which they still preserve on the *Roman Empire*, of which they were formerly only so many Provinces. And which we may be assured will never be united again under one Universal Monarchy, till the *Stone cut out without Hands* becometh a great Mountain, that is, till the Kingdom of the *Messiah*.

For, says *Daniel*, and in the Days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other People; that is, while this Empire thus continueth divided, the God of Heaven shall erect a new Kingdom, which shall not be left to other People, that is, shall not descend like the Inheritance of other Kingdoms to a Succession of Princes, but shall remain under

der one continued Head ; and shall break in Pieces, and consume all these Kingdoms, and it shall stand for ever.

Whence it is reasonable to conclude that this last Kingdom, which is alluded to by *Daniel* under the wonderful and supernatural Emblem of a Stone cut out without Hands, which became a great Mountain and filled the whole Earth, and which is particularly specified, as set up by the God of Heaven never to be destroyed, and which, shall not be left to other People, but shall stand for ever, is the Kingdom of the *Messiah*.

Which will still appear more plainly under the next emblematical Vision that was shewed to the Prophet *Daniel*, which is still more particular both in the Description of this Kingdom of the *Messiah*, and of the Time of its being set up.

For says *Daniel*, * In the first Year of Belshazzar, King of Babylon, Daniel † had a Dream and Visions of his Head upon his Bed. Four great Beasts came up from the Sea, divers one from another. The first was like a LION, and had Eagles Wings : and, says Daniel, I beheld till the Wings thereof were plucked, and it was lifted up from the Earth, and

and made stand upon the Feet as a Man, and a Man's Heart was given to it. And behold another Beast, a second, like to a BEAR, and it raised itself upon one Side, and it had three Ribs in the Mouth of it, between the Teeth of it. And they said thus unto it, arise, devour much Flesh. After this I beheld, and lo, another like a LEOPARD, which had upon the Back of it four Wings of a Fowl; the Beast had also four Heads; and Dominion was given to it. After this I saw in the Night Visions, and behold a fourth Beast, dreadful and terrible, and strong exceedingly; and it had great iron Teeth, it devoured and brake in Pieces, and stamped the Residue with the Feet of it, and it was divers from all the Beasts that were before it, and it had ten Horns. I considered the Horns, and behold, there came up among them another little Horn, before whom there were three of the first Horns plucked up by the Roots: and behold, in this Horn were Eyes like the Eyes of a Man, and a Mouth speaking great Things. I beheld till the Thrones which belonged to these Beasts were cast down, and the Ancient of Days did sit, whose Garment was white as Snow, and the Hair of his Head like the pure Wool: His Throne was like the fiery Flame, and its Wheels as burning Fire:

A fiery Stream issued, and came forth from before him: The Judgment was set, and the Books were opened: I beheld then, because of the Voice of the great Words which the Horn spake; I beheld even till the Beast was slain, and his Body destroyed, and given to the burning Flame.

As concerning the rest of the Beasts, they had their Dominion taken away; yet their Lives were prolonged for a Season and a Time.

I saw in the Night-Visions, and behold, one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdom, that all People, and Nations, and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.

I Daniel was grieved in my Spirit, in the Midst of my Body, and the Visions of my Head troubled me. I came near unto one of them which stood by, and asked him the Truth of all this: so he told me, and made known the Interpretation of the Things. These great Beasts which are four, are four Kings, which

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shall arise out of the Earth; but the Saints of the most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.

Here then let us stop a little, for although we are not yet come to the most material Part of this Prophecy of *Daniel*, with Regard to our present Purpose, yet it may not be improper to take Breath for a Moment, and recollect the Purport of what hath been already mentioned; and upon a Revival of it, it will appear to be a second, but more particular Description of the same Period of Time, and of the same Transactions, with the Dream shewed before to *Nebuchadnezzar*, only under a different Set of emblematical Representations, exhibiting to us an Abstract of the most material Affairs, that were to happen in this World from the Time of the Delivery of this Vision to *Daniel*, till the triumphant State of the Kingdom of the *Messiah*.

For says the Angel to *Daniel*, *These great Beasts which are four, are four Kings, or Kingdoms. That is, these four Beasts are the emblematical Representations of the four great Empires of the World, viz. the Assyrian, Persian, Grecian and Roman, which*
are

are to succeed each other, and after the Determination of which no other universal Monarchy shall arise, till *the Saints of the most High shall take the Kingdom, and possess it for ever, even for ever and ever.*

Let us therefore see how this Interpretation will agree with the Particulars of the foregoing Parts of this Prophecy. *The first Beast, says Daniel, or the Assyrian Empire, was like a Lion and had Eagles Wings; that is, was furnished with great Power and Strength of various Kinds; but says he, I beheld till the Wings thereof were plucked, and it was lifted up from the Earth, and made to stand like a Man, that is, I beheld, till I saw it deprived of a great Part of its Strength, by having its Wings plucked, that is, some of its Territories taken from it; and being at the same Time deprived as it were of two of its Feet, by the Revolt of two of its Provinces, Media and Persia, on the * Destruction of the Army of Sennacherib before Jerusalem, it was made to stand up only on two Legs as a Man, feeble, tottering and weak; and had a Man's Heart, given it; that is, instead of being fierce like a Lion, it became fearful and timorous.*

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* See Isai. xxxvii. 1. and Prid. Con. Part i. B. 1.

Now it is to be observed that this Vision was in the first Year of *Belshazzar* King of *Babylon*, who was the last Prince that filled the Throne of the *Assyrian* Empire; which was then upon the Decline, or according to the Vision on its last Legs. For it was during the Reign of this Prince that *Babylon* was taken by *Darius* the *Mede*, which laid the Foundation of the *Persian* Empire under *Cyrus*.

And the second Beast, says *Daniel*, was like a Bear, and it raised itself upon one Side; that is, it raised itself on one Side first, by *Darius* the *Mede* taking *Babylon*; and then it got upon its Legs by the Conquests of *Cyrus*, who established the *Persian* Empire; and had three Ribs in the Mouth of it, between the Teeth of it, that is, the three Principalities of *Sardis*, *Babylon* and *Egypt*, which were reduced under the *Persian* Dominion by *Cyrus* and his Successors.

After this I beheld another, says *Daniel*, like a Leopard. The Activity of which Beast, and the sudden Vivacity with which it seizeth its Prey, being no unsuitable Emblem to represent the extraordinary Impetuosity, with which the Conquests of *Alexander the Great* were carried on, who destroyed

stroyed the *Persian* and founded the *Grecian* Empire. Which Beast, says *Daniel*, had upon the Back of it four Wings of a Fowl, and had also four Heads. Which is here inserted to denote the Division of this Empire into four Parts, which came to pass upon the Death of *Alexander* and *Hercules*, the two Sons of *Alexander the Great*; the four great Captains, viz. *Cassander*, *Lysimachus*, *Ptolemy*, and *Seleucus*, having by mutual Consent divided this great Empire amongst them; CASSANDER reigning over *Macedon*, *Greece*, and *Epirus*; LYSIMACHUS over *Thrace* and *Bitbynia*; PTOLEMY over *Egypt*, *Libya*, *Arabia*, *Cælosyria*, and *Palestine*; and SELEUCUS over *Syria*; till they were all reduced again under one Head by *Julius Cæsar*, who established the *Roman Empire*.

And behold, says *Daniel*, a fourth Beast dreadful and terrible and strong exceedingly; and it had great iron Teeth; it devoured and brake in Pieces, and stamped the Residue with the Feet of it, and it was divers from all the Beasts that were before it, and it had ten Horns. Which is an Emblem to denote the Power of the *Roman Empire*, that was exceeding strong, and mighty like Iron, and devoured every Thing, and trampled all the
World

World under its Feet, and may be said to have continued in its Grandeur and undivided till after the Time of *Theodosius the Great*; when it began to break into a great Variety of lesser Principalities, represented in this Vision by the Emblem of *ten Horns*; as it was in the preceding Vision or Dream shewed to *Nebuchadnezzar* and *Daniel*, under the Emblem of *ten Toes*. Not that there is any Necessity to interpret these ten Horns literally of ten Kingdoms, the Word *Ten* being often used in the Language of the Scriptures to signify *many* in general, as when *Elkanah* said to his Wife, * *Am I not better to thee than ten Sons*? So we may also understand these *ten Horns* as only denoting many Principalities, though Sir *Isaac Newton*, and others have endeavoured to reduce them precisely to that Number, and whoever has a Mind to be further satisfied upon that Head, may consult those Authors; but as I do not think so literal an Interpretation to be necessary, I choose to decline it at present, in order to avoid Disputes.

And says Daniel, I considered the Horns, and behold, there came up among them another little Horn, before whom there were three of the

* 1 Sam. i. 8.

the first Horns pluckt up by the Roots ; and behold in this Horn were Eyes like the Eyes of a Man, and a Mouth speaking great Things. As this little Horn will be more particularly considered by and by, I shall only observe at present that it is here mentioned as having *Eyes* and a *Mouth* to denote its being a living Creature, or Beast, which is an Emblem under which Kingdoms and Principalities are represented by *Daniel* in this Vision ; and under which Denomination of a *Beast* this little Horn is specified immediately after by this Prophet ; for, says *Daniel*, *I beheld then because of the Voice of the Words, which the Horn spake ; I beheld even till the Beast, or little Horn, was slain, and his Body destroyed and given to the burning Flames ; that is, till this Principality was entirely overturned.* As concerning the Rest of the Beasts, or the other remaining Horns or Kingdoms, *they had their Dominion taken away ; yet their Lives were prolonged for a Season and a Time.* That is, though their Dominion was superseded, yet they were neither utterly nor immediately destroyed, as the little Horn was, but were received for a Season and a Time as Subjects under the superior Dominion of one like the Son of Man.

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And continues *Daniel*, *I saw in the Night Visions, and behold one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him Dominion, and Glory, and a Kingdom, that all People, and Nations, and Languages should serve him; his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.* Whence it is plain that the Dominion of the little *Horn* is to last till the Coming of one like the Son of Man, to whom shall be given, by the Ancient of Days, a Kingdom over all People, Nations and Languages, which shall never be destroyed: that is, till the Kingdom of the *Messiah* cometh, which is to be an everlasting Kingdom, that shall not pass away.

And now let us proceed, and see how this agrees with the Explanation of this Vision, as it is unfolded by the Angel to *Daniel* in the subsequent Part of this Prophecy. For says *Daniel*, **then I had a Mind to know the Truth, (or the true Meaning) of the fourth Beast, which was divers from all the others, exceeding dreadful, whose Teeth were of Iron,*
and

* Dan. vii. 19, &c.

and his Nails Brass, which devoured, brake in Pieces, and stamped the Residue with his Feet ; and of the ten Horns that were in his Head, and of the other which came up, and before whom three fell, even of that Horn that had Eyes, and a Mouth that spake very great Things, whose Look was more stout than his Fellows. I beheld, and the same Horn made War with the Saints, and prevailed against them ; until the Ancient of Days came, and the Judgment was given to the Saints of the most High ; and the Time came that the Saints possessed the Kingdom.

In Answer to which thus, He, the Angel, said ; the fourth Beast shall be the fourth Kingdom upon Earth, that is the Roman Empire, which shall be divers from all Kingdoms, on Account of its ten Horns, but more particularly on Account of the little Horn, which the Angel declares is to be divers from all other Horns, and shall devour the whole Earth, and shall tread it down and break it in Pieces. And the ten Horns out of this Kingdom are ten Kings, or Kingdoms, that shall arise ; and another shall arise after them, and he shall be divers from the first ten Horns, and he shall subdue three Kings, or Kingdoms ; and he shall speak great Words against the most

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High,

High, and think to change Times and Laws: and THEY SHALL BE GIVEN INTO HIS HAND UNTIL A TIME, TIMES, AND THE DIVIDING OF TIME, or Half a Time. But the Judgment shall sit and they shall take away his Dominion, to consume, and to destroy it unto the End. And the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. Hitherto is the End of the Matter.

Here then we are come again to a Period of Time, distinguished by the Denomination of a *Time, Times, and Half a Time*, which is to commence with the Reign of the *little Horn*, and is to finish with the Introduction of the triumphant Reign of the *Messiah*, during which Time the Saints are to be given into the Hand of the little Horn, till the Judgment shall sit, and the Dominion of the little Horn be taken away, and given to one like the Son of Man, whose Dominion shall not pass away. So that if we can but find out who this little Horn is, and when it was that this little Horn did arise out of the *Roman Empire*, we shall thereby

thereby be led to discover when, and how long it is to *the End of these Wonders*, as *Daniel* in the Place first quoted expresseth it, since he there declares that *it shall be for a Time, Times, and Half a Time, and when God shall have accomplished to scatter the Power of the holy People, all these Things shall be finished.*

Now as it is manifest that this little Horn is described, as *rising up after the Roman Empire* had been split into *ten Horns*, that is, after it had been dismembered of several of its Provinces, therefore neither *Domitian*, nor *Julian*, as the *Romanists* would suppose it to be, nor *Constantine the Great*, as some of the Jews have conjectured, can be denoted by this *little Horn*; nor any Prince, or Principality whatsoever before the Time of *Theodosius the Great*, till after whose Death the *Roman Empire* continued entire and undivided.

And as one of the Marks whereby this *little Horn* is distinguished, is that *before it three of the first Horns were plucked up by the Roots*, which Particularity is repeated † three Times, that we may take the more Notice of it, I think it very remarkable

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that

† Dan. vii. 8, 20, 24.

that of all the Kingdoms which have been erected out of the Spoils of the *Roman Empire*, there is no one of all the Princes belonging thereto, who hath taken upon him to wear a triple Crown, but the Pope of *Rome*: And I cannot help thinking, that this Piece of Pride, which was at first assumed to denote the Sovereignty of the Bishop of *Rome* over the three Principalities of which the temporal Power of the Popedom is composed, viz. the *Campagna* of *Rome*, the *Exarchate* of *Ravenna*, and the *Region* of *Pentapolis*, which were plucked up by the *Roots* by King *Pepin* and *Charles the Great*, and given to the Pope, and of which the Patrimony of the Popedom consists to this Day; I say, I cannot help thinking this proud Emblem of a triple Sovereignty in the Pope, to be a providential Mark in the Forehead of that Potentate, to guide us to the Knowledge of that *little Horn*, before whom *three of the first Horns* fell, and were plucked up by the *Roots*. Which *little Horn* is also described as being *divers* from all other Horns, or Kingdoms; and whose Mouth, says the Vision, *speaketh great Things*, and his Look is *more stout than his Fellows*, and shall speak great Words against the most High, and shall wear

wear out the Saints, and think to change Times and Laws.

Which Characteristicks agree so wonderfully to that Potentate, and to that of all the Potentates of the Earth alone, that it is hardly possible to mistake it. For it is *a little Horn*, and it is *divers* from all other Horns, as claiming a *spiritual* Jurisdiction, not only over its own Subjects, but also over all the Kingdoms in *Christendom*: So that tho' it be *a little Horn*, and very little indeed with Regard to the Extent of its temporal Dominions, yet hath it *a Mouth speaking great Things*, and *a Look more stout than its Fellows*, instead of its Hand, giving its Foot to be kissed by all that approach it. And he *speaketh great Words against the most High*, by commanding the Worship of Images, and Reliques, and Saints; and by presuming to give Absolutions, and grant Indulgencies for Sins. And he *weareth out the Saints* with Courts of Inquisition, and Persecutions of all Sorts; and *thinketh to change Times and Laws*, that is, to make all Institutions human or divine stoop to his Will and Pleasure. Of which I think I need not produce a stronger Instance than the Character which is given of Pope *Hildibrand*, who assumed the Name
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of *Gregory the Eleventh*, by the learned *Dupin*, who cannot be suspected as a prejudiced Person against the Pope, further than the Force of Truth obliged him to be, since he lived and died a Member of the Church of *Rome*; who says, “ * No sooner was this
 “ Man made Pope, but he formed a Design
 “ of becoming Lord spiritual and temporal
 “ over the whole Earth; the supreme Judge
 “ and Determiner of all Affairs, both Ec-
 “ clesiastical and Civil; the Distributer of
 “ all Manner of Graces, of what Kind so-
 “ ever; the Disposer not only of Archbishop-
 “ ricks and Bishopricks, and all other eccle-
 “ siastical Benefices, but also of Kingdoms,
 “ States, and the Revenue of particular
 “ Persons.” And in another Place he says,
 “ † That his Aim was to bring all crown’d
 “ Heads under his Subjection, and to oblige
 “ them to hold their Kingdoms as Fiefs of
 “ the Holy See, and to govern them at Dis-
 “ cretion.”

And now having found out who this *little Horn* is, which speaketh such proud Things, let us endeavour if we can to find out when he began to reign; because the
 Saints

* *Dupin's Eccles. Hist.* Cent. xi. p. 33.

† *Id. ibid.* p. 48.

Saints are to be given into his Hand for *a Time, Times, and a Half*, at the End of which Period the Scattering of the holy People is to be accomplished, and the triumphant Reign of the *Messiah* to commence. And for this Purpose I think we cannot possibly assign a more proper Period than that, when the Pope of *Rome* had so far shaken off his Dependence on the Emperor, as to change the Manner of Dating his Bulls and Epistles from the customary Form of the Year of the Reign of each Emperor, to that of Dating them by the Years of his own being in the Popedom. Which remarkable *Event came to pass A. D. 755, for though the Power of the Pope as Bishop of *Rome*, was gradually encreasing from the Time that the Emperor *Constantine* had declared in Favour of Christianity; yet it was not till the above Year when *Pepin* King of *France* came into *Italy*, and conferred on the Pope the Dominions of the Exarchate of *Ravenna*, and the Region of *Pentapolis*, that the Commencement of the Reign of the Pope as a temporal Prince can justly be dated.

But as the Period of *a Time, Times and a Half*, that is of three Years and a Half, or of

* Newton's Observat. on Dan. p. 79:

of 1260 literal Days is long since expired without the Completion of the remaining Part of this Prophecy, that is, of the Restoration of the Jews, and the triumphant Appearance of the *Messiah*, we must suppose these Days to denote so many Years, as was customary in the Language of the Prophets. For thus the Prophet *Ezekiel*, in explaining one of his own Prophecies, declares, saying, **I have appointed thee each Day for an Year*. So that if to this Period of A. D. 755, we add the Length of Time for which the Saints are to be given into the Hand of this *little Horn*, and which is characterised under the Expression of *a Time, Times, and a Half*, or of 1260 Years, this will bring us to A. D. 2015, which nearly corresponds with the 6000th Year of the Age of the World. About which Time we may probably expect the Accomplishment of the Scattering of the Holy People; as also that the Dominion of the *little Horn*, which we see daily decreasing, will then be entirely removed, and conferred on one like the Son of Man; who shall come with the Clouds of Heaven, and there shall be Dominion and Glory, and a Kingdom given unto him, that

* Ezekiel iv. 6.

that all People and Nations, and Languages should serve him.

I do acknowledge that this Calculation is made according to the Computation of the Age of the World among Christian Chronologers; who generally compute the 43d Year of the Reign of *Augustus Cæsar*, from whence the Christian *Æra* commences, to have coincided nearly with the 4000th Year of the Age of the World. Whereas the Jews suppose the 3761st Year of the World's Age to coincide with the 43d Year of the Reign of *Augustus*, which makes a Difference of 239 Years between the two Calculations. But though I have in a * Treatise formerly published, vindicated the Chronology of the *Hebrew Bible*, as far as it is mentioned in the Books of *Moses*; yet I fear it cannot be so easily vindicated afterwards; and I fear much more, that since the *Babylonish* Captivity, and the Decay of the Spirit of Prophecy in the Jewish Church, by the Death of *Malachi*, the Chronology of the Jewish Rabbins is hardly to be vindicated at all.

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* Published at London, A.D. 1747, by J. Brindley, in New-Bond-Street, and entitled *the Chronology of the Hebrew Bible vindicated, &c.*

For though it must be acknowledged that the Jewish Church seems to have been in its greatest Purity during the Reign of the *Maccabees*, as happens to all Churches when they are under Persecution, Affliction being the Mother of Devotion; and that the Jews were at that Time very observant of the Ceremonies of their own Religion, yet they were then, as at all other Times, very unobservant of what was doing in the other Parts of the World, or of making themselves acquainted with Arts or Sciences, or with History or Chronology in particular; *Josephus*, who lived about the Time of the Destruction of the second Temple, being the only Historian of Note, belonging to that Nation, and his Numbers must be acknowledged to be very incorrect.

I do not propose, at present entering into a nice Scrutiny; or going into any critical Disquisitions with Regard to the exact Year in which any of these Events either have already, or are likely to come to pass. Some of the Events, those for Example, which relate to the Division of the *Roman Empire*, and the Rise of the Popedom, having been fulfilled

fulfilled with sufficient Exactness, to give us Reason to hope for the fulfilling of the rest. And as the Prophet *Zechariah* observes, * *that the EVENING of this Day which shall be known to the Lord SHALL BE LIGHT*; therefore tho' the precise Time is not exactly specified, there is enough sufficiently revealed to excite our Curiosity, and make us look out for the Break of Day. For in Accounts of this Nature where the Computations are large, are made up out of a great Variety of Events, and the Periods of the Time to be computed are at a great Distance from each other, the Annumeration of a few Years is not to be regarded. And especially when we consider that those Events, either of the Downfall of the Popedom, or the Restoration of the Jews, or the Establishment of the Kingdom of the *Messiah*, will probably not be brought about all at once; so that although they may begin to take Effect, nearly about the same Time, yet they will not be compleated in so short a Space of Time as that of a few Years. It being probable that, according to the Prophet

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Daniel

* Zech. xiv. 7.

Daniel, the Coming of the *Messiah* in a visible Appearance attended with Power and great Glory, will not be till about seventy-five Years after the Overthrow of the Popedom; during the first thirty Years of which Period * *many shall be purified, and made white and tried*, as the Prophet *Daniel* expresseth it. Who says, that *from the Time when the daily Sacrifice hath been taken away, and the Abomination of Astonishment is set up*, that is, from the Time that the Abomination of Astonishment, or the Popedom, is set up, after the daily Sacrifice hath been taken away, *there shall be a thousand two hundred and ninety Days*, which are thirty Days, or prophetic Years, more than the onethousand two hundred sixty Days which are allotted for the Destruction of the Popedom. And from thence to the Completion of seventy five Years, the remaining forty-five Years will be spent in the further Restoration of the Jews, and the Calling in of the Gentiles : For, says *Daniel*, *Blessed is he that waiteth, and cometh to the Thousand, Three Hundred, and five and thirty Days*, which

* Dan. xii. 9, 10, 11, 12.

which are seventy five Days, or Years, more than there are in *a Time, Times, and Half a Time*, or in forty and two Months of Years; Which therefore will probably be the precise Time of the glorious Manifestation of the *Messiah*. However when we speak of these Events in general, and in round Numbers, we may suppose they will come to pass about the 6000th Year of the Age of the World. Which wonderfully coincides with an ancient Tradition that prevailed among the Jews above 1700 Years ago. Which Tradition is to be found in the *Talmud*, under the Head *Rofch Hasebana*, and in the Section that begins *Yom Tob*, and is to this Purpose: That * *this World is to last 6000 Years, in its present State, and after one millinary more, it shall be destroyed; as it is said, and the Lord alone shall be exalted in that Day*, that is, in the seventh Millinary. According to which Tradition the Jews then asserted that the *Messiah* was to come at the End of 6000 Years from the Creation of the World

* שיתא אלפי שנה הוי העולם וחד חרוב
שנ ונשגב יהוה לברו ביום ההוא.

i. e. *Sex millibus Annorum erit Mundus, & in uno scilicet Millenario, erit destruetus; sicut dictum est, & elevabitur Dominus solus ipse in Die illo. Isa. ii. 11.*

World, that the Manner in which God is said by *Moses* to have created the World, by making it in six Days, and appointing the seventh to be a *Sabbath of Rest* to Man and Beast; as also his appointing every *seventh* Year to be a Sabbath of Rest unto the Land, in which they should neither plow nor sow; and every seventh Sabbath of Years, to be a **Jubilee*, in which Liberty should be proclaimed throughout all the Land, unto all the Inhabitants thereof, was a Type of this seventh Millinary. Which †Tradition the Jews then made use of in Argument against the Christians, when these last upon the Destruction of the Temple of *Jerusalem*, by *Titus*, and the actual ceasing of the Oblation and Sacrifice, insisted upon it, that according to the Prophecies contained in the *Hebrew Bible*, the *Messiah* must be come: To which the Jews thought it sufficient to reply, that the World was not yet 6000 Years old.

Whence it appears that the Jews had a Tradition of the Coming of the *Messiah* at the

*Lev. xxv. 8.9, 10.

† See Pezron's *Antiq. retab.* C. iv. p. 37, 38. and C. xvi. p. 291. as also Cotcler. *Pat. Apost.* in his Notes on the *Epist. of Sect.* 15.

the End of 6000 Years. But if we consider how they disposed of these six thousand Years, we shall then find that they had also a Tradition that the *Messiah* was to come at the End of four thousand Years. Which Tradition is to be found in the *Talmud*, under the Head *Shanedrim*, Section *Helec*; as also in *Harvoda Zara*, Section *Liphe Edeben*, to this Purpose, that * *this World is to last six thousand Years, two thousand Years of which may be reckoned as the Age of Vanity or rather of Inanity; two thousand the Age of the Law; and two thousand the Age of the Messiah.*

Whence it is plain that according to this Tradition the *Messiah* ought to have been come above 1700 Years ago, or even according to the Calculations of the Jews themselves above † 1500 Years ago. And therefore in order to reconcile these two Traditions, we are not to suppose there are to be two *Messiah's*

* תנא דבי אליהו ששת אלפים שנה הוי
העולם : שני אלפים תהו : שני אלפים
תורה : ושני אלפים ימות המשיח :

Sententia Domus Eliæ. sex millia Annorum erit Mundus; duo millia Inanitatis; duo millia Legis; & duo millia Dierum Messiae.

† According to the computation of the Jews the present Year 1750 is the 5511th Year of the Age of the World.

fiab's, as some of the Jews have vainly imagined, for the Scriptures positively declare that there shall be but one *Messiah*; for thus saith the Prophet *Ezekiel*, when speaking in the Name of God, || *I will set up ONE Shepherd over them, and he shall feed them, even my Servant David, he shall feed them, and he shall be their Shepherd.*

And therefore since it is manifest that the Prophet * *Isaiab* speaks of the *Messiah* as in a State of Affliction and Distress, we may suppose these two thousand Years of the Days of the *Messiah*, which the Tradition reckons as Part of the six thousand Years, to be his State of Humiliation; since it is allowed on all Hands both by Jews and Christians, that the *Messiah* hath not yet appeared in his State of Exaltation.

And correspondent hereto is the Tradition of Rabbi *Abija*, in that Part of the *Talmud* before quoted, viz. in *Rosch-Haschana*, in the Section that begins *Jom Tob*. Wherein he asserts that after two Milliniaries then shall come one of Refreshing, in Proof of which he quotes the Prophet *Hosea*, where he says, † *After two Days he will revive us, in the third*

|| Ezek. xxxiv. 23.

* Isa. lii. liii.

† Hosea vi. 2.

third Day he will raise us up, and we shall live in his Sight. Which undoubtedly alludes to the two Millinaries of Years, during which Time the Kingdom of the *Messiah* is to be in its depressed State, whereas in the third it shall be raised into a State of Glory. And therefore the Probability is that the grand *Jubilee* of the seventh Millinary will be honoured by the Appearance of the *Messiah* in a State of Triumph and Glory; when *the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.* Which, says the Prophet Daniel, is *the End of the Matter.*

As to the Unity of the Godhead which you so much insisted on, you may be assured that the true christian Doctrine asserts that Position as strongly as the Jews can possibly do. I do indeed acknowledge that some Disputes, which arose among Christian Divines in the fourth Century, and which are not yet quite abolished, gave too much Cause for the Enemies of Christianity to triumph; but as it would be hard upon you to be obliged to vindicate all the idle Deci-

sions of your Schools; so neither shall I attempt to vindicate all the silly Determinations of our Councils.

You know, as well as I, that the Word *Elohim*, God, is in the *Hebrew* Bible applied to Men and Angels, as well as to the supreme God, without impeaching the Unity or Supremacy of the *one God*. And that not only the Appellation of the *Son of God*, but also of *God*, is applied to the *Messiah*, in particular in the Scriptures of the Old Testament, as for Example, when God, speaking of the *Messiah*, says to *David*, * *I will be his Father, and he shall be my Son*. Wherefore the holy *David* when speaking in the Spirit, concerning this Promise, saith, † *I will declare the Decree Jehovah hath said unto me, Thou art my Son, this Day have I begotten thee*. Nor is he only spoken of under the Character of the Son of God, but also as God. For thus the holy *David*, when speaking of the *Messiah*, saith, ‖ *Thy Throne, O God, is for ever and ever; the Sceptre of thy Kingdom is a right Sceptre: Thou lovest Righteousness and hatest Wickedness; therefore, O God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows*. And the Prophet

* 2 Sam. vii. 14. † Psa. ii. 7. ‖ Ps. xlv. 6, 7.

Prophet *Isaiab*, when speaking of the same Person, saith, * *Behold your God will come with Vengeance*, i. e. to subdue † his Enemies, even *God with a Recompence*, i. e. for the || Remission of our Sins, *He will come and save you. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped, &c.* Which Texts with many others, to the same Purposes, are universally applied to the *Messiah*, by all Divines both Jewish and Christian.

And if you will allow us the same Latitude of Interpreting our Scriptures, as you take in the Interpretation of yours, you will find the Unity and Supremacy of the *one only God* as strongly asserted therein, as in your Scriptures. As a Proof of which I shall beg leave to produce one Text out of many, which is to be found in the Writings of *Paul of Tarsus*, who was one of the Apostles of *Jesus*, whom we suppose to be the *Christ* or the *Messiah*. And that is in his Epistle to the *Corinthians*, where he says, ** *For tho' there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many) yet to us there is but one God,*

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* Isa. xxxv. 4, 5:

¶ See Isa. liii. 4, 5, &c.

† See Psal. cx. 1, 2:

** 1 Cor. viii. 5, 6.

*the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him. And in another Place he saith; * Though we or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. With whom I sincerely join in saying Amen.*

As to our Reasons for laying aside the Practice of Circumcision, and the rest of the Mosaical Institutions, this would take up more Time than I am Master of at present, to put it in an easy and true Light: but if I find that what I have here written meets with a proper Reception, I shall not decline giving you all the Satisfaction in my Power upon those Heads, as well as upon any other which either may occur to myself, or shall be suggested unto me. In the mean Time, I recommend you to the divine Protection, and remain,

Your sincere Well-wisher;

and most obedient, humble Servant,

ROBERT CLOGHER.

P O S T S C R I P T.

The polite Reception, which the above Letter met with in Manuscript, hath encouraged me to send it to you in Print; and to proceed in endeavouring to discharge the Engagement above entered into. And I can now promise that it will not be long before I shall do myself the Honour of sending you a second Letter on the Subject therein mentioned, which will conclude with an Abstract of the Evidence on which our Belief in the Christian Religion is founded.

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